

Dedicated to God and the Queen

Delivered & Expresed in a

S E R M O N

Preach'd at

St. Mary's Nottingham,

March the 17th. 1703.

Before the Honourable

Sir John Ponell,

And

Sir Henry Gould,

Knights;

Her Majesties Justices of Peace for the County of Nottingham.

By Anthony Blackwall, M. A. of Elvaston.

Published at the Request of those Gentlemen to whom it is dedicated.

L O N D O N,

*Printed for Henry Nodding, Bookseller in Derby; and Sold by
Henry Mortlock, at the Phoenix in St. Paul's Church-yard, 1704.*

2 FEB 1901



THE EPISTLE DEDICATORY;

To *Borlace Warren Esq; High Sheriff of the County of Nottingham; Sir Thomas Willoughby Baronet, Foreman of the Grand Jury, and the other Gentlemen of the Grand Jury for the said County.*

Gentlemen,

PErmit me to lay this small Piece at your Feet, which had never seen the Light, but for the great Respect I had to your Commands.

There are but Two Things that give it any Advantage, and those are the Honesty of it's Design, and the shining Character and true Worth of it's Generous Patrons. I have been severely reflected on, and maliciously misrepresented for the plain Truths here deliver'd, by that Party, who cannot bear decent Freedom of Speech in others, though they themselves will use the utmost Rudeness and Licentiousness. If any Heroes of the Faction can overthrow the Doctrine here deliver'd, by Reason, I shall be glad to learn a new Set of Principles from them; if they think to take their Revenge by their Common Method of Blackning, they lose their End, we know and despise their Talent that way; Malice loseth it's Poyson, and Scandal dies in the Mouth of a common Railer.

The Epistle Dedicatory.

A very foul Piece seldom does Execution, unless it be on him that discharges it. Not to be tedious, I am only concerned, that I cannot present you with any thing worth the Trouble I give you.

But I am in hopes, that the same Goodness that first induc'd you to approve, will now engage you to accept it. The Patronage and Approbation, of even any one Gentleman of such known Worth, good Sense and true Loyalty, wou'd encourage me to bear the Malice and Rage of the whole opposite Faction with a very Christian Patience.

Though I had not the least Inclination to appear in Print, yet, I entreat you wou'd please to believe, that I have a mighty Ambition upon all Occasions to declare my self,

Gentlemen,

Your most Oblig'd, Humble

and Devoted Servant,

Anthony Blackwall.

Duty

Duty to God and the Queen.

A SERMON, &c.

Proverbs XXIV. Vers. 21.

My Son, fear thou the Lord and the King, and meddle not with them that are given to change.

THAT we of the *English* Nation must alter one Word, and read, *My Son, fear thou the Lord and the Queen*, is to our great Happiness, and no Prejudice at all to the Sense of the Text.

If Kings in Sacred Scripture have the Glorious Style of *Nursing-fathers*, Queens share with them in the Honour, and have that of *Nursing-mothers* of the Church.

The Kindly Influences of Female Government upon this Church and State, Our Ancestors have known in former times, we learn from History and Tradition: In this Reign, we their Posterity enjoy, and find by happier Experience.

Her Present Majesty, the Light of our Eyes and the Breath of our Nostrils, is furnish'd with all the just Arts and wise Policies of Reigning, and adorn'd with all the Divine Graces and Humble Sincerity of Religion. The Queen does not weaken or prejudice,
but

but adds Advantage and Lustre to the Christian. In her own Pious Thoughts, and the concurrent Opinion of all good and wise Men, she raises herself above all the Heights of Earthly Majesty, by bowing so devoutly low to the God of Heaven. Were all her Subjects as dutifully loyal to her, as she's devoutly obedient to God, we shou'd be the most happy People, Her Majesty wou'd be the most Glorious Prince in the World.

And indeed the Queen's Religious Gratitude to the King of Eternity, and our steady Loyalty to the Queen, stand upon the same Foot, proceed from the same Reason, because she derives her Authority and Imperial Majesty from God.

For by him Kings and Queens Rule, and Princes Decree Justice. From these Words we are taught Three Things. 1. To fear God. His Sovereign Dominion, Strict Justice and Infinite Power oblige us to pay him true Homage and Worship, to revere his Authority, and do our Duty in order to avoid his just Displeasure, more terrible than Death; and gain his Favour more desirable than Life. Who would not fear thee, O King of Nations, for to thee doth it appertain; forasmuch as among all the wise Men of the Nations, among all the Gods there is none like unto thee. His perfect Wisdom and most gracious Goodness claim our devoutest Admiration and Love. In

In a Word, the Fear of God signifies all the Duties of Religion and Piety.

2. We are taught to fear God's Vicegerent, to honour Your Majesty, which is deriv'd and shines by Reflection from him, to reverence and love that Power and Goodness, which make Earthly Deities imperfectly resemble the blessed and only Potentate, who only has Immortality, and is infinite in all Perfections. Since our Fear of God is to regulate our Duty to our Prince, we must express our Loyalty in every Instance that does not trespass on our first indispensable Obligations to him. And we know the Reins of Government are plac'd in such excellent Hands, that no true Englishman can be put upon the unhappy Necessity of either disobeying his God or his Prince.

Our gracious and most religious Sovereign no less encourages and invites her Subjects to be virtuous and pious, by her royal Practice and Example, than she requires and commands 'em to be so, by her royal Proclamations and Laws.

We are in Consequence of our Duty to God and his Anointed, warn'd by the wisest of Mortals, *not to meddle with those that are given to change.*

We must renounce the Conversation and Principles, study to prevent the Treachery and vile Designs of seditious and turbulent Spirits. We of the *English* Nation, ought by Virtue of this Precept, and other Reasons both fetch'd from Religion and Interest, to
stand

stand unshaken and firm, for our establish'd glorious Constitution in Church and State, against all Popish, Atheistical and Fanatick Enemies; against all craz'd outrageous Zealots, who relish only Novelties in Religion and Government, and think to atone for all their Villanies against God and Man, by raising vehement and senseless Cries against Popery.

I hope in some measure to reach the Sense and Design of this excellent Precept of the royal Preacher, in discoursing to these several Heads drawn from them.

1. First, I shall endeavour to shew the natural and inseparable Connexion of Religion and Loyalty, Duty to God in Heaven, and lawful Governours on Earth.

2. Secondly, I shall in few Words hint, (for no Words or Characters are black enough fully to express) the horrid Wickedness and fatal Mischiefs of a factious ungovernable Spirit, of attempting or encouraging Changes in Church or State.

3. Lastly, I am to represent some Duties that all good Christians, and true *English* Hearts will honestly and constantly practise, as tending to adorn and establish our Church and Monarchy. And here, in such a learned, loyal and honourable Audience, permit me with all Humility to request, that I may rather be esteem'd to do my own Duty from this Place, than to pretend to instruct my Superiors in theirs. When meaner People are exhorted to do well, such excellent
Persons

Persons are prais'd and honour'd for doing so, and recommended to others as shining Examples.

I. As to the first thing rais'd from these Words.

1. Religion and Loyalty are inseparable, because by the natural Order of things, and the express Commands of God, Loyalty is a great and essential Branch of true Religion. To obey Kings and Queens, is to obey God in his Deputies and Representatives, who is the King of all Nations, and only Universal Monarch. Without Order and Government, God's Creatures cannot be preserv'd, nor his Church Militant either flourish or subsist, which he has declar'd the Gates of Hell shall never prevail against. Now frail Mortals cou'd not bear his Immediate Presence to govern 'em, since he is cloath'd with Insufferable Majesty, and dwells in Light to which no Eye can approach. Therefore since the Lord must and will be King, be the People never so impatient, since he sits between the Cherubins, and governs all things in Heaven and Earth, though the Inhabitants of the Earth be never so unquiet: 'Tis a Point of Necessity with respect to us, as well as merciful Condescension on the part of God, to appoint of the Sons of *Adam* to be his Vicegerents, and invest proper Persons of our own Nature and tender Passions, with delegated Power and Majesty, to protect and govern their Brethren. They
B being

being Gods, as to their Authority, and Men in their Nature, are best qualify'd for this Office.

Their high Dignity gives a Sacredness to their Persons, the Commission from above preserves the Man from Contempt; as Flesh and Blood tempers the Splendour of their Majesty, and the familiar Sweetness and Benignity of Humane Nature, keeps their Subjects from Amazement and Terror. It being impossible we shou'd bear God's full unveil'd Glories, he interposes a Cloud; because we cannot hear him speak in his loudest Thunder and live, he addresses us in a soft Voice: He in great Wisdom teaches and rules Mankind, by gentle but effectual Methods, and at once secures his own Authority, and makes compassionate Allowance for their Frailties. When God came to Mount *Sinab* in the Terrors of his Majesty, to deliver the Law to *Moses* and the People of *Israel*, 'tis

Exod. 20. v. 18 19. said, *And all the People saw the Thunderings, and the Lightnings, and the Noise of the Trumpet, and the Mountain smoaking; and when the People saw it, they removed and stood afar off, and they said unto Moses, speak thou with us and we will hear; but let not God speak with us, lest we die.*

'Tis easily apply'd to the Condition of all Mankind.

As the Blessed Apostle argues in another Case, *If a Man love not his Brother whom he has seen, how can he love God, whom he has not seen?* So may we in the Case before

before us ; If a Man honour not his Prince, set by Divine Providence over him for his great Good, how can he honour the Glorious King of Eternity, whom no Man has seen or can see? since, as an excellent Author observes, It is God's wise and gracious Method, to hide his divine Operations by Humane Means, of which he gives many pertinent and noble Instances. That of governing the World by Princes and Magistrates is not the meanest ; that of our Blessed Saviour's Incarnation, and humble Converse on Earth was the greatest ; who being the Brightness of the Father's Glory, and the express Image of his Person, cover'd the God under the Out-side of a Servant, and veil'd his Glories with Human Flesh.

Sir Humphrey Mackworth.

2. But further, no man can be religious, but by performing sincere universal Obedience to his God, and paying the same Respect to both the Tables of the moral Law. They were both written with the same Finger, publish'd by the same Authority, and the Almighty Law-giver, who strictly requires, *We shou'd have no other Gods besides himself*, as solemnly commands, *That we shou'd honour our Father and Mother*, which includes our Honour and Obedience to Kings and Queens, and lawful Magistrates, the Parents of their Country, as well as to our Parents by Nature. Since a Kingdom is but a larger Family, and can no more subsist without it's Members paying Allegiance and dutiful Submis-

sion to its Supreme Head, than a private Family can be well and happily govern'd, when neither Servants fear their Master, nor Children honour their Father.

That this Command includes our Duty and Fealty to our Prince is plain, because if it be not contain'd in this, 'tis in none of the Ten. And then this Absurdity wou'd follow, that the Wise Governour of the World had not made sufficient Provision for it's Order and Well being. And also, that the Law written by God's own Hand, wou'd be more imperfect than the Law of Nature, which it was design'd to improve and explain.

For even the Sixth of those Seven Precepts, which the Rabbins call the Precepts of the Sons of *Noah*, that were in the World, as the great Rule of Life and Manners, long before the Law of *Moses*, is concerning Judgments, which, according to the *Hebrew* Way of speaking, is concerning the Honour and dutiful Subjection, that must be paid to Kings and Civil Magistrates.

But the refin'd Precepts of the Gospel, explain'd and enforc'd by the Practice of our Blessed Saviour and his Apostles, put the Matter out of all Question: Who command us to *render to Cæsar, the things that are Cæsar's*; to make Supplications, Prayers and giving of Thanks, for Kings and all that are in Authority, that we may lead a quiet and peaceable Life in all Godliness and Honesty, to be subject to the Higher Powers, to Kings as
God's

God's Deputies; to subordinate Ministers and Magistrates as theirs; and that not only for Wrath, but Conscience sake.

In short, if we proceed upon the Measures of Holy Scriptures, (by which we must all be judg'd at the great and terrible Day) a devout and godly Atheist is full as good Sense, as a religious tender-conscienc'd Rebel.

Religion supports and adorns civil Society, by inspiring Men with a Love to their Country, and an earnest Zeal to do publick Good, by making them conscientious in observing Oaths, the sacred Ties of Duty and Allegiance, sincerely obedient to their Prince, punctually just, and compassionately kind to their Fellow-Subjects. God is pleas'd to train us up, and prepare us to be happy Subjects of his Eternal Kingdom, by Obedience and Submission to Governours in Church and State upon Earth: He that is of such a stubborn and proud Temper, as to defy God, and reject the Empire which he maintains by his Deputies and Proxies here below, can never be advanc'd to that happy State where God reigns in Person, where glorify'd Spirits are all Kings, because they are God's devout Subjects, and most amazingly happy and free, because they are most entirely resign'd, and humbly obedient to their great Lord. 'Tis with all unruly Spirits, and Enemies to Government, as it was with the factious fickle *Jews*,
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the holy Text says, *Deut.* 33. v. 5. they rebell'd against God. and his Servant *Moses*, who was King in *Jesurun*.

2. And now I am come to the second thing propos'd, which is, to hint in few words (for no Words or Characters are black enough fully to express) the horrid Wickedness and fatal Mischiefs of a factious ungovernable Spirit, of attempting or encouraging Changes in Church or State.

A tumultuous Spirit, full of Sedition and Faction, is infinitely contrary to the Temper of the Gospel of our Meek and Heavenly Lord, to that inoffensive, peaceable Sweetness, and divine Humility, which it earnestly requires and effectually promotes.

Treasonable Attempts to weaken and overturn regular Governments and well-establish'd Kingdoms, are as wicked and odious in their Causes, as if the Villany succeeds, they are lamentable and destructive in their Effects.

They proceed from a most curs'd Ambition, ravenous Covetousness, and diabolical Pride.

Rebellion begins in Lies and Perjuries in a sturdy Defiance of God and his Ordinances, goes on in the Breach and outrageous Violation of every thing that is civil or sacred, through Murders and Rapines, wades through the Blood of Countrymen, Parents, Virgins and Matrons, Priests and Princes, to the tottering Seat of short-liv'd guilty Power.

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It ends in the Dissolution of Government, and Introduction of all manner of Licentiousness, Atheism, Baseness and Cruelty.

And when Providence sees time to call sturdy insulting Traytors to a severe Account, the prosperous Villains are tumbled down from the ill-gotten slippery Heights of their Greatness, and, to the Satisfaction of all true Loyalists and good Men, rais'd to the well-merited and more becoming Advancements of a Gibbet.

Their Families perish, their Name is more nauseous than their expos'd Carcasses, Guilt and Despair, like grinning Furies, haunt and distract their Consciences, like unsupportable Weights of Ruin plunge their impure Spirits in deep Damnation. Repentance may indeed prevent Damnation, but haughty consummate Rebels seldom have the Grace to repent, they sin beyond all the Measures and Impudence of ordinary common Villany. *For Rebellion is as the Sin of Witchcraft, and Stubborness is as Iniquity and Idolatry.* 1 Sam. 15. v. 23.

'Tis the common and most profane Policy of all stubborn Sons of *Belial*, of all seditious and schismatical Incendiaries, to varnish over their foul Designs with fair Pretences, and impudently to vouch the venerable Authority of God and Religion, to destroy the holy

holy Ordinance of one, and the blessed Design of the other.

Honest Subjects and true Sons of the Church, will always be so cautious, so tender of preserving the invaluable Blessings they enjoy under a Queen, whose Accession to the Throne, and Preservation in it, are certain and convincing Proofs that God has a peculiar Care and most merciful Regard of *England's* Happiness, as most to suspect a wheedling Fanatick Impostor, when he spitefully reflects on the Government in Scripture-Phrase, when he wou'd defend the Cause of the Devil by Chapter and Verse, and suborn *St. Peter* and *St. Paul* to prove Rebellion and Schism lawful.

When the Devil tempted our Saviour, the hated Traytor address'd him like a hollow flearing Puritan, with a Text in his Mouth misapplied and profanely wrested. *'Tis written——*

The Arch-Rebel's Pride and Impatience of Government, wou'd not suffer him to be easie in the Regions of perfect Happiness. He esteem'd it to be, and made Remonstrances, 'tis likely, to his dark Accomplices, that it was a notorious Breach of Priviledge and Property, a Slavery and Bondage intolerable to free Spirits to be subject even in Heaven, to adore and obey even an Almighty and merciful King.

All

All high minded heady Malecontents have copy'd out the black Example of this Arch-rebel and Murderer, and in an especial manner those incarnate Fiends and most bloody hypocritical Traytors of Forty one and Forty eight. They had a ripe and pregnant Genius to prodigious Wickedness, enrich'd the Mystery of Iniquity with new Discoveries, and refin'd both upon the Cruelty and perfidious Equivocations of the most subtle and bloody Jesuits. They proclaim'd unnatural War, drew Swords and shot Bullets against their rightful and most gracious Sovereign, and yet called Heaven and Earth to witness, that at the same time they were his most dutiful Subjects, and conscientiously tender of his Royal Person and Authority. They made Reformatations in Religion by destroying Humanity and common Civility. They sequester'd and murder'd the King's most steady and loyal Fiends, for being Traytors. The matchless perjurd Murderers imprison'd his Majesty, kick'd his Imperial Crowns off his Head, and sever'd his sacred Head from his Body, with all the Circumstances of Fanatick Malice, and insulting proud Disdain, in order, as they had sworn to make him a most glorious Prince. These precious Saints envied the Church of Rome the Honour of making Martyrs. Such vile Methods of Hypocrisie do in reality betray the Weakness as well as prove the Wickedness of rotten Pretenders.

C

True

True primitive Religion commands and disposes all that embrace and receive it in an humble and pure Heart, to all that Peaceableness, Honour, Duty and loyal Subjection, (which by the Blessing of God who gives Salvation to Kings and Queens) secure the Persons, soften the Cares, and adorns the Crowns of Princes.

The many and horrid Mischiefs that Sedition and Rebellion produce, ought to deter all honest, all sensible Men from the least Step or Approach to this complicated Villany, which so directly leads to the Chambers of Hell.

Seditious Whispers and tumultuous Complaints, undutiful Censures and sawcy Petitions that threaten while they address, are to be avoided and detested as Wickedness, less indeed than arm'd Violence, but plainly tending to it.

A good Moral may be drawn from the Story of that profligate Assassin.--- Who for some time before he murder'd his Prince, having, it seems at first some Remorse and Reluctance within, us'd to harden his Heart and practice his Hand, in order to perfect that bloody Act of Horror, by stabbing his Picture. *Curse not the King, no not in thine heart, says royal Solomon.* The Jewish Doctors from this place observe to us, that throughout their whole Law thoughts are no where forbidden, but

but in the present Case and the other of worshipping false Gods.

This is certain, from the exprefs Declarations of his Will, and the wonderful Methods of his Providence, that next to his own Honour and that religious Worship, which he receives from his holy Church. God Almighty has a peculiar care and regard to the Safety and Majesty of crown'd Heads.

Fear God and the King, is the Doctrine of King Solomon; *Fear God, honour the King*, is the Doctrine of St. Peter, and pursuant to both is every good Man's Practice.

III. And now I am come to the last Head of Discourse, on which I am to represent some Duties that all good Christians and true English Hearts will honestly and constantly practice, as tending to establish our Church and Monarchy.

I. We ought often and seriously to reflect on the Happiness of our English Constitution, and be grateful to God and the Government for the variety of those very valuable Blessings we enjoy. This Island is no less distinguish'd in happy Advantages, than divided in Scituation from the rest of the World.

No Scene of War and Blood is transacted here, but amidst the Confusions and lamentable Distractions of the rest of *Europe*, we are as it were sweetly retir'd

out of the Noise and Danger, and are bless'd with Domestick Tranquility and Abundance.

The Voice of the Oppressor and Tyrant is not heard in our Streets; nor the just Groans and moving Complaints of injur'd Innocence.

Therefore, let not the Voice of the unjust Murmurer or proud Malecontent be heard, nor the seditious Complaints of insolent sturdy People; who are sick of Ease, and surfeit on Plenty, who fondly fancy, there is no Liberty without Confusion, no good Government without the Insolent Tyranny of a Rabble Power.

These, like uneasy distemper'd Wretches, wou'd rowl and toss from one Conventicle to another, from one kind of Disorder and Misrule to another, dreaming they shall find Ease and Benefit by Change, when Alas! the Mischief lies deep in their own corrupted Principles, in their feavourish wicked Zeal.

Our Queen's Prerogative, secures to her all that Power and Homage, which make her a glorious Monarch, without the least Invasion on the Rights of her Subjects: And her Subjects are secur'd by the Laws and her Majesties Justice, of all their Liberty and Property; which is sufficient to make them a happy People, without the least Encroachment on the Crown, the least Diminution of the Sacredness of Royalty. In the Queens admirable Government, the most sovereign
Autho-

Authority and full Liberty meet; as in her Royal Person, the most Impartial Justice and heavenly Clemency.

Our Church as by Law establish'd, the Wonder or Envy of all the World, has always been justly esteem'd the Bulwark and Glory of the Reformation, free from the Idolatry and Usurpations of the *Romish* Church, from the indecent Stiffness, and slovenly Rudeness of the Conventicle-way of Worship; and from the Pride, Censoriousness and Cruelty of both.

The *Romanists* quarrel with us, because we have reform'd too much from 'em; the *Fanaticks*, because too little: Whence 'tis plain, that we regarded Truth, not Parties; and that our Adversaries on both hands, envy the Exactness of our Moderation, and spight our Superiour Excellencies.

The Doctrines and Principles of the Church of *England*, digested and reduc'd to true Practice, make it's Professors and obedient Sons, the most loyal Subjects to their Prince, the most generous Patriots of their Country, the kindest Neighbours, most faithful Friends, and most rational sound Christians

2. Let us all in our several Stations, heartily address our selves to the blessed Work of reforming our Manners, and practising of Virtue and Religion.

By

By this means, we shall be just to the dearest Interests of our Queen, our Church, our Selves and Posterity.

Religion and Virtue heartily and universally practis'd, will tend to support her Majesties Crown and Dignity. Our Reformation of Manners, will recommend the Orthodox Doctrines and Primitive Usages of our truly Apostolical Church; by showing the happy Influences they have, upon the Consciences and Lives, of her sincere Communicants and dutiful Sons. Religion will do us great and inestimable Advantages, by subduing our Lusts and unruly Passions; by procuring us Ease and Reputation in this World, and qualifying us for the Joys of a happy Eternity.

Our Virtue and sincere Piety, will also derive sure Blessings on our Posterity; by transmitting to 'em, a healthful and sound Constitution, both in Church and State, not weakned or defac'd by Vice; nor subject to the Divine Vengeance, through the Follies and Impieties of their Ancestors.

Honourable Ministers of Justice and Worthy Magistrates, will take Care to execute the Rigour of the Laws on obstinate Offenders, who trample on 'em with a stiff Neck and harden'd Brow. As to private Persons, generally, their best Way is, first to reform themselves, to give Heat and Light to their Neighbours, by shining and vertuous Examples, to endeavour

deavour to gain 'em, by seasonable Reproofs and gentle Persuasions, by the sweet and engaging Methods of Charity and Goodness.

Religion will most effectually dispose us to Loyalty, by uniting us, by removing our Fears and Jealousies, destroying Factions, and deposing narrow petty Interests ; and to our Religious and Gracious Sovereign, be the greatest and most acceptable Instance of it. By it's sincere Practice, we comply with those excellent Laws made by our wise Fore-fathers, to prevent and suppress Vice and Prophaness, for the Stability and Reputation of the Kingdom ; and most pathetically enforc'd by her Majesties Royal Proclamation.

By true Goodness we defend and strengthen the Church of *England* with the greatest Advantages, which, though invincible in all Arguments, yet triumphs most, in that one controuling Argument, of the good and heavenly Life of her Sons ; over those whose Ignorance or Obstinacy renders them incapable of Conviction and Confutation from any other. We have lately been call'd to a National Repentance, to a solemn and universal Amendment of Life, by the loud Voice of fierce Winds and blustering Storms, which fulfill Heaven's Will.

Yet

Yet our gracious God, to work upon our Ingenuity, as well as to alarm our Fears, in the midst of Judgment remember'd Mercy; we were only warn'd, not ruind. The Winds were commission'd to make great Devastations in some Parts of the Kingdom; but restrain'd, that they shou'd not make a universal Desolation in all.

The invading Sea made dreadful Breaches upon the Walls of our Island, Providence commanded her proud Waves, that they shou'd not quite demolish them. And now methinks, after all Tossings and Convulsions we begin to settle. After all our past Troubles and Fears, we seem, from the Credit of the Publick Treasury, the Wisdom and steady Loyalty of our honourable Representatives, the Piety and Prudence of Her Majesty, and the Empire she has visibly erected in the Hearts and Affections of all good English-men, to have very fair Pledges and promising Prospects of our future Prosperity; If by our Devotion and Morality, our Duty to God and our Queen, we comply with Heaven's gracious Design, which seems to be to give *England* Favour and Reputation in the Eyes of the whole World, by making her Sacred Majesty still more glorious, by being the blessed Restorer and Guardian Angel of *Europe's* Peace and Liberty.

3. Lastly:

3. Lastly ; Besides the general Duty we owe to God, our Queen and Church ; which is to reform our Manners, and carefully practice the Duties of our most holy Religion. All Orders and Qualities of Men amongst us, are oblig'd to do those particular Services to the Publick, which may justly be expected from their Fortunes, Professions and Abilities.

The Nobility and High Quality of the Kingdom, who move in the most exalted Sphere next to Majesty ; ought to employ their Interest and Authority over their Friends, Neighbours and numerous Dependants ; to inspire 'em with Duty to her Majesty, and Zeal for her Service.

The Lustre of their Coronets and Ensigns of Dignity is deriv'd from the Crown ; the Queen is the Fountain of Honour, and whenever Majesty has been unhappily eclips'd, the Lesser Lights of the Nobles and Gentry have faded and languish'd.

The Magistracy are by administering impartial Justice ; by interpreting and applying the Laws to strengthen their Royal Mistress's Hands, and support the Pillars of her Government.

To do so, as 'tis the Care, so 'tis the Reputation and true Interest of those venerable Persons ; for those Enemies of Peace and Order who have a Malice at Kings and Queens, have always an equal

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Spight

Spight against their subordinate Ministers and honourable Officers. The Commonalty must do their own Business and study to be quiet, chearfully pay part of their Substance to the Publick to secure their free and chearful Enjoyment of all the rest. They have the Honour of Obedience, the Blessings of Quiet, Protection and Safety: Her Majesty has the Cares, Watchfulness and Fatigues of governing, securing and blessing them.

Amongst the solemn and most terrible Obligations the Clergy are under, to wash their Hands in Innocency, and so approach the Altar of God, this is not unworthy to be a Motive to their Purity and exemplary Goodness; that they will by this means be qualify'd to offer more pure and available Supplications to their great Master, for the Prosperity of the Head of our Church under Christ, and the Royal Defender of our Faith.

They owe the continual Sacrifice of most fervent Prayers to God for Her Majesties Honour and Happiness, who has in such unparallell'd Instances of Goodness and Generosity consulted theirs. Other Princely Benefactors have done kindly and nobly, she has excell'd them all. *Constantine* the Great was willing to cover the Nakedness of the Clergy with his Royal Robes; The Queen of *Great Britain* covers the Nakedness of her Clergy with her Royal Patrimony.
She

She bestows great Summs to prevent the unjust Scandal and Contempt which attends honest Poverty ; and the just *Odium* which follows Poverty, when it has tempted Men to be dishonest.

What Thanks and Duty do we owe to the gracious Head of our Church, for the Light, and Joy, and Blessings she confers on the Members? What Encouragement have we, what Example have all the Gentlemen of the Nation, from our wise and excellent Representatives in Parliament? What Obligation have all Sons of the Church to 'em for their tender Regard express'd to the poor Clergy, and to the Honour, and Support of the Church of *England* in general?

They have not only made the Queen and Church generous Promises, that the worst of Parliaments have sometimes done ; but they have express'd their Duty and true Respects to both, in Actions so noble, that the best of Parliaments never did, or cou'd do more.

'Tis an illustrious Proof of the Honesty and sound Principles of the faithful Commons of *England*, that they were not only equal in Zeal and Gratitude to her Majesty with the Clergy assembled in Convocation ; but prevented them in their quickness of expressing it, for a great Benefit confer'd on the Church. May this for the future be the only *Æmulation* among the Subjects of *England*, who shall be the truest Loyalists, the most zealous Churchmen, the most excellent Christians.

To

To conclude, Behold O God our Defender, and look upon the Face of thine Anointed. Grant the Queen a Long Life, and make her glad with the Joy of thy Countenance: In her Time let the Righteous flourish, and let Peace be for ever in our Borders. As for her Enemies, Cloath them with Shame, but upon her self let her Crown flourish. Amen.

F I N I S.
